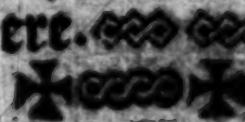


**C**In this boke is cōteyned the Articles of  
oure fayth. The. x. cōmaudementis.  
The. vii. Workes of mercy. The. vii.  
dedely synnes. The. vii. prynce  
pall vtures. And the. vii. Sa-  
cramentis of holy Churche  
Whiche enry curate is  
bounde for to declare  
to his parissheis.  
iij. tymes in the  
yere. 

**S**as moche as it is straely comandyd by  
the Constitutionus prouynciall that every  
man hauyng Cure and charge of manys  
soule shall. iiiij. tymes in the yere declare and  
shewe to suche as they haue Cure and charge vpon in þ  
Englysshē tongue in as playne and shorte wayes as they  
can. ¶ The Articles of oure faythe. ¶ The. x. cōmaund  
dementis of the lawe. ¶ The. iiij. cōmaudementis of the  
Gospell. ¶ The. viij. werkis of mercy. ¶ The. viij. ded  
ly synnes with theyr braunches. ¶ The. viij. p̄yncipall  
vertues. ¶ And the. viij. Sacrament of grace with the  
Articles of the grete Curse as dothe appere in the Chas  
pitoure (ignorancia/sacerdotum/de officio Archipresbis  
teri.) ¶ And by the same constitution every Archide  
con is comauyndyd straely to dilygently se the Exe  
cucion of the same within his Archidconicy vt in. c.  
Eisdem de officio Archidcons. ¶ Therfore the saye  
de morall doctryne and Instrucion is (accordynge to þ  
mynde and intent of the sayd constitucion) translate out  
of Latyn into þ Englysshē tongue / By a right cōnyng  
Doctour of dyuynyte. To thetent that suche Curatis  
as wyll not haue the laboure and studye for to cōmende  
the same to theyr meinozy and so to declare theym/ may  
at the leste with lytell laboure and study rede them wox  
de by woxde vpon the boke as doth hereafter folowe / &  
so obserue kepe & truly obey the sayd goodly cōmaunde  
ment and ordynance. 

**C**here foloweth the. xiij. Articles of oure fayth made  
by the. xiij. Apostels / and ordeyned by all holy Churche  
for to be beleuyd and kepe it. 



He firste Article put syant Peter sa-  
yuge/ I beleue i god fader almighty  
creatour & maker of Heuen & Erthe.  
¶ Saynt Andewe put to h. ii. and  
sayd I beleue in Ihesu Crist his one  
ly sonne oure lorde. ¶ Saynt Johs  
put to h. iii. saynge I beleue þ he was  
cōcēyurd by the vertue myght & power of þ holy goost  
And borne of the virgyn Mary. ¶ Saynt James the  
grete put to the. iiiij. Article saynge/ I beleue that he suf-  
fered passyon vnder Ponce pylate crucifyed/ded/ and bu-  
ryed. ¶ Saynt Thomas put to the. v. saynge I beleue  
that he descended into Hell / and the thirde daye arose  
frome dethe to lyfe. ¶ Saynt James the lesse put the.  
vi. saynge. I beleue that he Ascendyd into Heuen/ and  
lytteth on the right hande of god fader omnipotent.  
¶ Saynt Phylip put to the. viij. saynge. I beleue that  
after he shall come and Juge the quycke and the dede.  
¶ Saynt Bartylme we put to the. viiiij. saynge. I bles-  
ue in the holy goost. ¶ Saynt Mathe we put to the. ix.   
saynge. I beleue þ holy Chirche catholicall. ¶ Saynt  
Symon put to the. x. saynge. I beleue the cōmunion of  
sayntes and remyssyon of synnes. ¶ Saynt Jude put  
to the. xi. saynge. I beleue the Resurreccyon of the body  
¶ Saynt Mathyas put to the. xii. saynge. I beleue the  
lyfe eternall. Amen.

#### ¶ The x. cōmaundementis

**H**ere foloweth the. x. cōmaundementis. Whiche ben  
includyd & understande in these. ii. that is to saye  
firste in the loue of god. the seconde in þ loue of thy ney-  
boure/ and eyn Cristen as is conteyned in the Gospell  
of Mathe we the. xxii. Chapiter. ¶ The firste cōmaunde-

ment is for to loue god with all thy herte. soule. & mynde. And in this comauement is prohibyt and forbyd all ydolatrie/and homage or worshyppynge of dyuerse false goddes. Also herte is prohibyt all sorcery. wytchecraftes. all incautacions. with supersticions caracters/ and bayne ydyll Inuencions diabolicall.

**C**he. ii. comauement is that thou shalte not take the name of thy god in bayne. In this comauement is prohibyt / and forbyd specially all maner of heresye all perurye all blasphemy/ and vnreuerent takynge of the name of god. **C**In the. iii. is Comaunde the halowynge and kepynge of the hooly daye of Cristes relysyon frome all warkes seruyle. bothe sondayes and festall dayes comauyndyd of holy Chirche. **C**he. viii. comauement is. for to honour fader and moder spiritus all and carnall. as all prelates of holy chirche. Curatys. and godly faders. **C**he. v. comauement is that thou shalt kyll no man. Here is forbyd and prohibyt vnlaufull slaynge or kyllynge of any persone. by consentynge. spekyng. workynge. or for fauoure. In this comauement is vnderstande prohibycion of all maner of mayne or hurtynge of any person/they also ben man kyllers that wyll not helpe nedye & power folke. But suffer hym to perisshe for lacke of helpe . Also they ben callyd man quyllars that oppreslyth Innocentis/ and kyllyth hym be ouer lyenge or mysse gydynge. Also backbyters sclauders and defamers of persons. **C**he. vi. comauement is for to auoyde and eschewe all auoutry of wedbyd folkys/ and all formacion of syngell folkes/all wylfull pollycions inordynat Lecherous gestures: and specially synne agaynst kynde whiche cryeth vengeance befor god. **C**he vii. comauement is. that thou shalt

do none theste ne be none the se: here is prophibyt all pre-  
uy takynge or withdrawyng of any thyng agaynst þ  
wyll of the owner. Also all inturyes, wronges fraudys  
deceiptis by usery or byolent Rape of any mannes good  
¶ The. viii. comandement is þ thou shalt not speke ne  
bere false testymonye agaynst thy Cuen crissen. here is  
forbyd and prophibyt false Accusacions for to dampme  
or hurte any persone. or to promote any persone bnyw  
thy. Also all false lesyng of malys. ¶ The. ix. comand-  
ement is that thou sholdest not desyre thy neyghbou-  
res house. Here is forbede and prophibyt all inordynat  
Courtyse of groundes and worldly possesyonis wrong-  
fully. ¶ The. x. comandement is that thou shalt not de-  
syre synfully the wyfe of thy neyghboure/ne his serua-  
te/ne his mayde/ne none of his good fassly.

¶ Here folowethe the. viij. werkis of mercy spirituall.



The seconde is to gyue good counsayle to suche as  
gothe out of the right waye of good leuyng  
that they may retourne to the way of helth.  
¶ The seconde is to correct euill doers that  
they peryshe not. ¶ The. iii. is to teche ignorant per-  
sones lest that they be disceyued by blyndnes & the sub-  
tyle crafte of the deuyll. ¶ The. iv. is to gyue consolaci-  
on to such as be in tribulacion & aduersyte lest they fall  
into dyspayre. ¶ The. v. is to renut and forgyue suche  
as dothe vs wronge that they may come to repentaunce.  
¶ The. vi. is to be pacient in tribulacion after the Ex-  
ample of Crist. ¶ The. vii. is for to deuoutly praye bo-  
the for the quycke and the dede.

¶ Here foloweth the. viii. werkis of mercy corporall.

**H**e firste is for to fedre þ hungry person. ¶ **T**he  
ii. for to gyue drynke vnto the thursty person. ¶ **T**he. iii. for to logge the poore man or pylgryme. ¶ **T**he. iv. for to clothe the naked. ¶ **T**he. v. for to by  
lyte the lycke person. ¶ **T**he. vi. for to comforre poore  
prysoners. ¶ **T**he. vii. for to bery or helpe by thy almes  
the dede body of Cristen people.

**H**ere foloweth the. vii. dedely synnes

**D**yre/Enytre/wrath/Slouth/Couetise/Glo  
tony and Lechery. ¶ **D**yre is loue of hym  
selfe inordynate. or of his proper excellency.  
Of whome come bostynge. ostentacion. ypo  
crisy. sisinata. & suche lyke. ¶ **E**nuy is od  
ousnes/or hatered of an other man is felycite. Joy & pros  
perite of whome comyth & spryngyth detraction. backs  
bytyng. murmor. and groggyng. dissensyon. stryfe &  
bate. and false Jugement. ¶ **W**rathe is inordynate ap  
petyde and desyre of vengeaunce & cruelties. of an other  
man whiche is malycie and hatered in herte. Of whom  
come moche yll wordes. dedes. fitynge. persecucion. and  
murder. man slawter and moche myschef. ¶ **S**louth  
is hatered and lothsonnes of good warkes. and vertu  
ous occupacion for to auoyde ydelnes of mynde/enemy  
to the soule and moder of all vyce. By this syne comyth  
cowarnes and wekenes. dulnes and heuynes. and suche  
other vyses. ¶ **A**uatyse and Couetyse is inordinate lou  
ue to goodes worldy mouabyll and vnmouabyll. law  
fully or vnlawfully gottyn or purchasyd. Of this syne  
spryngyth and comyth. disseyte. sacrilege. synony and  
all yll gottyn good. ¶ **G**lotony is a loue inordynate of

immoderate delectacion & pleasure in tastynge of me-  
tis and dynkes. And by this synne man offendeth god  
v. maner wyses. that is to saye in tyme/ qualite/ quanti-  
te/ auidite/ And in curius appaytryng of metys & dynkes  
¶ First to eate ouer tynely. or ouer lately & ouer ofte. ii.  
whā they study & seke ouer moche delicate metys & dyn-  
kes. iii. whan they Ete and dynke ouer moche. And by  
that falleth to vomytis and dynkenshyp. And taketh  
awaye the wyttes & mannes reason. liii. in hasty etyn-  
ge and dynkyng. v. in ouer moche curyouse preparyn-  
ge of delicte metys and dynkis/ for bodely pleasure.  
Unde versus. Pre. propere. laute. nimis ardenter. stu-  
diose. ~~ccc~~ ¶ Lechery is callyd in ordynat appes-  
tite and desyre of bodely and fleschely delectacyon. and  
venerius pleasour of the fleshe. whiche dayly poysoneþ  
and infectyþ all the worlde. This synne begynneth of  
sowle cogitacions and thoughtes. And if they at begyn-  
nyng full sone and lyghtly be not put awaye and my-  
ghtely withstonde. be remembraunce of Cristes passyon.  
of thy dethe and the fyer of eternall dampnacion in hell  
Als of these wyckyd thoughtes aryseth. vii. degrees of  
lechery. firste is sufferaunce of sensuall pleasure & Le-  
cherous thoughtes. ii. is longe taryeng and morosite in  
the same. iii. is consentynge to the dede of lechery. liii. is  
vnchaste countenaunce and lokynge. v. is soule spekyng  
and talkyng. vi. is lecherous tretyng. vii. is the synful  
dede and actuall opacion. Also of this synne ben. v. gens-  
ders and spycys. ¶ The firste spycy of lechery is forny-  
cation whiche is betwene syngyll man and syngyll wo-  
man. ¶ The seconde spycy. is auoutrye betwene wed-  
ded folkes. brekyng the sacramente of matrimonye.  
¶ The. iii. spycy. is callyd stupri. that is defloryng of

virgins vnlaufully. As by oppresions or Rape. ¶ The  
iiiij. sye of lechery is callyd incestus. which is lecherous  
delynge with theyr kynnes folkes and of affynyte. this  
is for all tempozall and spirituall folkes. ¶ The, v. sye  
of lechery and abhominacyon is callyd peccatum contra  
naturam. synne agaynst kynde. As man with best or wo-  
man. Also man with man or woman with woma. Also  
prouokynge inordinat soule policions. This synne crye  
vengeaunce afore god. 

¶ Here foloweth the. vii. pryncipall vertues.

**T**hat is to say first. iii. theologicall & dyuine stu-  
des. þ is to say fath. hope & charite. Also. iiiij. Car-  
dynall & pryncipall vertues. þ is to say Rightwysse. pru-  
dence. temperaunce. & goostly strength. ¶ The acte of iusty-  
ce and rightwysnes is to do and dele truly after ryght.  
¶ The acte of prudene is wysely to dele and chese good  
and vertue. ¶ The acte of the temperaunce is for to me-  
sure and tempat bodely pleasoure. ¶ The acte of goost-  
ly strengthe is for to be stronge myghty and constant in  
bodely & goostly aduersyte tribulacion & temptacion.

¶ Here foloweth the. vii. Sacramentis.

**F**irste is the sacramentis of baptym agaynst oþy  
gynall syne. ¶ The sacrament of penaunce ayenst  
mortall synne. ¶ The sacrament of extreme vns-  
cion agaynst actuall venyall synne. ¶ The sacra-  
ment of order and Presthode agaynst our infirmyte of  
ignorance. ¶ The sacrament of confirmation agaynst  
pusillanymyte. cowarnes or wekenes. ¶ The blyssed sa-  
crament of the auter agaynst Malice. ¶ And the sacra-  
ment of matrimony agaynst concupisces of the body.

¶ Impression per Richardum Dryson.

